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A NEW CHURCHMAN IN THE BRITISH MUSEUM.

No. III.—COINS AND GEMS.

As we enter the large vestibule this morning, we cast our eyes involuntarily over the assembling crowd. "Stated readers" are showing their tickets and passing into the corridor leading to the great Dome Room. Artists, male and female, with portfolios in hand, are hastening towards the "Print Room," or into the Greek and Roman Galleries. Here and there is seen a figure in Oriental costume, Turkish, Armenian, or Chinese. Not the least interesting, as it seems to us, are the groups of children from the streets mingling in, allowed to wander unmolested through the great halls and view the strange attractions of the place; many of them very poorly clad, and barefooted, with indications in all that they belong to the lower and ignorant classes. The disposition to mischief, if it exists, is hushed and quieted for the moment by the wonder and awe inspired by the grand and uncommon figures of antique art. They seem entirely conscious of being temporarily admitted to a world quite distinct and separate from the one to which they are accustomed; and in their after life, no doubt, will count these aimless wanderings as among some of the choicest germs of their mental education.

To-day we pass to the left, into the west wing; leaving the entrance to the Grecian Gallery on our left, and facing

due west, we begin to mount the great stone staircase. As we continue to ascend, reaching the different stories, the crowds by degrees leave us, some seeking the natural history rooms, some the geological cabinets, others the Egyptian Chamber. But resisting the strong temptations to turn aside, we keep on, landing at length on the fourth or topmost story. Most of the climbers now turn to the right, but we will quietly step aside to the left, and, proceeding a few paces, stop before a small closed door in the southwest corner of the wing, holding out no attractions to visitors, having a small bell-pull beside it, and looking as though it may be the private residence of the principal janitor. We pull the bell. Presently a guard opens the door, and casts a scrutinizing glance over our persons. If the examination be satisfactory, and our party does not consist of more than three or four, we are admitted, provided there are not more than three or four visitors already inside, and the door closed immediately behind us. Not more than eight persons are allowed to be present at one time.

We are now in the "Coin Room" of the Institution, and just beyond, crossing it at right angles and opening from it, is the "Gem Room." The value stored within these two rooms it would be needless to estimate. No doubt if stated in figures it would seem well-nigh fabulous. There are single gems, it is said, held as high as $40,000, which are no larger than the end of your thumb; while their historic worth, as specimens of antique art, is far beyond any money price that could be affixed to them. This will account for the caution exercised in regard to the admission of visitors.

The collection of ancient coins is large and varied. Nearly every ancient city is here represented. The early coins of Athens, Lacedemon, with the other Greek cities, and scores of the colonies, are all in their places. The Greek coins appear in many cases plain and little worn. Some are very ancient, belonging to people who flourished before the classical period, — Egyptians, Phœnicians, Etrurians. Here, too, is some of the "ring money" used by the ancient

Britons before the Roman conquest. The primitive coins of ancient Asiatic and African cities are numerous. We happened to be interested most in the handsome gold and silver pieces of Ancient Carthage; perhaps on account of their novelty to us.

Among the most ancient pieces is a Phœnician coin, made at Cadiz, in Spain, before the Greek and Roman period, while that was a Tyrian colony, and called in their tongue *Gadir*. It bears a figure of the Tyrian Herakles, wearing the lion's skin; reverse, Phœnician characters, and figure of a fish; date unknown; perhaps 1000 B.C.

There are four coins bearing Hebrew inscriptions, the "shekel of Israel," and half shekels, struck at Jerusalem, under the Maccabees, B.C. 150, and some coins of Palestine, issued by the Phœnicians and Romans 100 years before Christ. Perhaps the most interesting piece of the whole collection is the one bearing the head of Artaxerxes II. It is said that "this remarkable coin of the very finest style of art, furnishes us with an authentic portrait of the Persian King, Artaxerxes Mnemon, B.C. 405-359. It was, probably, struck at Kolophon, about the time when the Persian dominion was re-established in the Greek cities of Asia; that is, at the peace of Antalkidas, B.C. 387."

Our young friends, I am sure, will not like to have us leave before examining two pieces, one gold, the other silver, of Lydian manufacture, struck in the days of that king whose name has become proverbial as a synonym of wealth. Here are two of the very coins which passed from hand to hand and were counted as money by Krœsos (Crœsus) and his people in their day at Novum Ilium, 560 years before Christ.

While we were in London, the governor and company of the Bank of England had voted to transfer their magnificent collection of coins, which they had been more than a hundred years in gathering, to the trustees of the Museum; but, on inquiring of the superintendent, we were informed that they were not yet arranged for exhibition.

The room of gems, gold ornaments, and vases, possesses rare attractions. Numerous and valuable are the objects here collected. To avoid becoming bewildered by their multitude, we must resolutely select a few of primary importance on which to bestow a rapid examination. The largest engraved gem is an emerald bearing the head of Medusa, done in cameo, belonging to the Augustan age of Rome. As we look into it with a strong ray of sunshine thrown upon it by a lense, lighting up the features with a sparkling brilliancy, the thought comes spontaneously that, when the nineteenth Christian century looks inquiringly back to the culminating period of classical civilization for some sign or symbol that shall testify its quality, the hand of Roman art replies by placing before our sight the snaky head of the Gorgon. The fact appears significant. Apart, however, from the turban of writhing serpents forming the hair, there is nothing in the face to suggest her relationship to the *furies* and *harpies* of ancient tradition; the artist having in this instance chosen rather to give to her countenance the serene and placid expression of one of the Eumenides of the Greek mythology.

The oldest, perhaps, is a small, hard gem, with a spirited representation of Hercules in his combat with the Nemean lion, archaic Greek. Close by it is a striking head of Demosthenes, in deep intaglio, which cannot fail of arresting attention for a moment; while the most valued one of the whole collection is a superb head of Julius Cæsar, deeply cut, giving strongly-marked and very expressive features, presumed to have been taken from life and executed by a Greek artist residing at Rome. On a close examination the eye detects a minute line running along the side not far from the face; and on applying a powerful magnifier the name of the artist, Dioskobidoi, in clear Greek letters, is distinctly brought out. The fineness and minuteness of much of this ancient gem work is marvellous, and said to be beyond the attainment of modern lapidaries.

We cannot leave this apartment without referring to two

objects of such general interest as to claim our special attention. On the top of the case marked "T," you will see standing an alabaster jar, found on the site of the mausoleum at Halicarnassus, near a great stone which probably closed the entrance to the sepulchral chamber. The inscription it bears is what imparts the interest. The words are, "Xerxes, the Great King," given in four languages,—Persian, Median, Assyrian and Egyptian. Not far off, on Case R, is the celebrated glass vase deposited in the Museum by the Duke of Portland, and thence called the "Portland Vase." This has a long but well-known history; it is about a foot high, with two handles; the body is of transparent blue glass, covered with a thin layer of white, opaque glass, portions of which being cut away, the figures are left in relief. It was found about the middle of the sixteenth century in a marble sarcophagus near Rome, and contained the ashes of a member of the imperial family of Severus Alexander, who died A. D. 235. It is, therefore, 1650 years old. It is an exquisite work of art. In 1845, a man, apparently insane from a love of mischief or an ambition for notoriety, dashed the valuable relic to pieces with a stone. Defect in the laws making it difficult to punish the offender adequately, led to parliamentary legislation for the better protection of works of art, and the various treasures of the Museum. The pieces, however, were put together again in very nearly their original beauty, and the interesting urn has since been more carefully guarded.

This masterly restoration of the Portland Vase will give direction to a part of our walk to-day. We will descend now, and returning to the main vestibule below, apply to have a special guide detailed for our service. Following him, we turn again into the next wing and descend the stone stairs into the basement. Our way now is below ground, in what may be called the crypt of the institution. On our right and left are various large halls stored with slabs and monuments belonging to the most ancient periods of the world's history. The light is dim, and everything seems

vague, obscure, and vast. We move along vaulted corridors, changing our direction frequently, sometimes passing through empty rooms and down short stairways into still lower depths, forcibly reminding one of a tour in the Mammoth Cave of Kentucky. At length, under an L jutting from the extreme northwest angle of the building, and some seven or eight hundred feet from where we started, we come to the little room or cell, the laboratory of Mr. Robert Ready, the expert in taking plaster casts, as well as in all this work of ceramic restoration. We are here to-day by invitation of General Cesnola, who desired to have us see a piece of work which Mr. Ready had just succeeded in executing for him. A few days before the General had, at his own house, in St. John's Wood, made us intimately acquainted with the remarkable collection of gold ornaments and other valuable relics he had so recently recovered from the tombs of Cyprus, and which had not then been exhibited to the public. Among the articles found buried fifteen or eighteen inches deep in the dust in those Cypriote tombs, were numerous small pieces of handsome pottery. As it was a custom of those people to break some precious article of the deceased, putting it in his tomb, the General hoped some valuable form or forms might be produced, if only they could be recombined in their proper order. Several weeks ago, a small box containing a hundred and fifteen of these fragments, of all shapes and sizes, had passed into Mr. Ready's room; and to-day the result stands before us in the form of a beautiful vase or urn, some three feet in height, and finely proportioned. It is in early Greek style, with two handles at top, and covered with a variety of figures in low relief. The restoration is so perfect that the eye does not detect the fact that it has ever been broken. This vase, with the General's other Cypriote valuables, has since been conveyed to the Metropolitan Art Society's collection, Central Park, New York.

Here we took occasion to procure plaster casts of a few of the most important engraved stones we had seen in the

Gem Room, together with a small slab having a fac-simile representation of Flaxman's marriage of Cupid and Psyche, which Mr. Ready had just finished. We thought of Urbana University, and how pleasant it would be to have plenty of money, for here could be procured casts of the principal treasures of both Coin and Gem Room for only $105, which would make a very valuable collection for the cabinet of our Western college. On inquiring if a copy of the Rosetta Stone could be furnished, the reply was that a cast never had been taken, but that it could be if ordered.

OUR CHILDREN AND THE CHURCH.

THERE is no question which presents itself more prominently, and perhaps we may say more painfully, to the minds of the parents whose children are approaching the age of independent will and thought, than that of their relation to the external Church.

It is a question which no parent, with any regard to his duty as a member of the Church, can by any means overlook; for, be his attachment to the Church of what quality it may, he can but desire his children to share its comforts and assume its obligations.

In those with whom a love for and appreciation of the relations of the Church to all of life, natural and spiritual, in this world and in the eternity to come, has deepened into a fixed and abiding principle, a far broader question presents itself for consideration, and adds a more profound sense of responsibility; this question is, How far may the future extension of the Church be influenced, by the present education, in moral and spiritual things of the children now dependent in great measure upon our care and guidance?

Consideration of the philosophical problem as to the means by which the Lord, in his Divine Providence, may facilitate the descent of the New Jerusalem, and the general reception and acknowledgment of the truth, for which the

minds of men have been for so long time in preparation, may indeed afford intellectual satisfaction; with the matter itself we have only such practical relation as each day's duty requires. For the sake of this relation, then, we may assume that the Lord will take care of his Church in ways and by means not dependent upon any man or any body of men; but, nevertheless, made up of the aggregate of all the efforts to understand his nature, and to live in accordance with his desires, of which all mankind are capable.

From those to whom most light can be given, will be the most of reciprocal service required; and as individuals, or as church bodies, we shall be able to help or to hinder, feebly, it is true, but entirely in proportion to the honesty or the unfaithfulness of our stewardship.

We speak of the relation of our children to the *external* Church; not because their relation to the Lord, to heaven, and to a truly spiritual life on earth, is not a fitting subject for our earnest hope and strongest desire; but because in these things they are directly subject to the Lord's own care, and to the influence of his holy angels. By him, and by them acting directly from him, all that makes up the real interior life is strictly and carefully guarded and guided, so far as their essential freedom will admit. We may well be anxious; we should ever earnestly turn to the Lord with desire for their good guidance, but with this part of the work we have little else directly to do.

What is true of our children, is true of ourselves as well; our duty is first of all to cleanse the external action, thought, and desire from every evil, because it is contrary to the life which should come to us from the Lord, and is, therefore, sin against the Giver of that life. So far as this work is accomplished, the good love, which is his very life, comes, then, freely to us as a new gift and a new life, and can come in no other way. In proportion as this work is done in ourselves, we become fit to enter into the use for which we were created, to help in the extension of such life to others. Only when as his angels we may be fully and consciously

receptive of such life, and conjoined with him in it, can we enter into its interior phases, and do our work with full satisfaction.

The love of helping others, however, must be born into the natural world, and take upon itself material form, before it can rise with us into a spiritual quality, and enter into the enjoyment of spiritual uses. For the same reason for which we are clothed with material bodies, we are endowed with natural affections, and are given objects upon which to exercise these affections as a means of elevation above mere considerations of self towards the pure atmosphere of heavenly life.

In the wonderful providence of the Lord, almost the first duty of independent manhood is the care and education of children. A duty seeming to require the utmost delicacy of perception, and the deepest maturity of wisdom, is placed in the hands of youthful inexperience. Time was, we may imagine, in the early days of innocently pure human life, when, led by more direct influx from the Lord, the simple duties devolving upon such parents flowed freely forth, and children and parents, mutually helpful, trod the heavenward path in orderly development of life. In these later days, ages of evil and selfish living have so perverted heavenly order, that no task seems more unfitly allotted than that of the proper education and training of children through the earthly, for the heavenly life. And yet the same wise Providence, that long ago ruled and guided the children of this golden age, has not seen fit to change materially his order of life, but still commits the earthly care and education of his infant children mainly to the parents through whom they are brought into the world.

We may, therefore, safely conclude that this is still the only true order through which man's regeneration may proceed; and, while humbly acknowledging the incompetence which we bring to the task, may look confidently to him for all the light we are able to use wisely in its accomplishment.

A child's first training begins in and through its natural

affections. Long before even its first dim consciousness, this ground has been carefully prepared, in the Lord's wise and kind Providence, by himself directly, as well as through the angels who "do always behold his face"; and our children come to us full of heavenly love and innocence. During the period of infancy, their minds are subject to the influence of such affections as are brought to bear upon them; and the whole course of future life is largely governed by the impressions then received.

As the love for knowing develops, and the period of instruction, the preparation for rationality, progresses, good affection, if such has been kept alive, may still rule and guide, when wayward tendencies, the dread inheritance of all now born upon the earth, seek to assert their power. If this period is passed in safety, and the youth enters upon the enjoyment of his own freedom and rationality, with a mind well prepared by subordination to the good affections which have kindly ruled his earlier states, he is now ready to take up for himself the work of regeneration, and, subject only to his Heavenly Father, bring every care and burden, every trial and temptation, to the one only sure and faithful guide and helper.

Having, then, briefly scanned the progress of the development of an orderly human life, during its earlier phases, up to the period when it may itself be called upon to assume parental duties, we can, perhaps, better appreciate the Lord's Providence in placing such duties at its disposal. The heavenly sphere of innocence, coming into such a life at just its critical period, may bring the very breath of heaven that is needed to secure the soul's faithful allegiance to its Divine Master and Creator.

Let us then consider what kind of affection would govern the new relation, and with what spontaneous thought the untried teacher would enter upon his duties; all ignorant, perhaps, as to almost every particular, but full of grateful love to the Giver of the precious charge now first committed to his care.

Full of natural affection for his offspring, his thought, and with it his inmost love, must turn to the Lord as the giver of every new delight enjoyed with every days' development of the new life he watches with intensest interest. As the child's natural faculties and natural affections for those who surround him open and expand, and the parent guides him towards the most worthy objects of his affection, shall the friend above all other friends be forgotten? If the parent lives in the daily thought of and daily intercourse with the Lord, which may be his privilege, can he possibly be so ignorant of his child's deepest need as to neglect to bring him, so far as he may, into the same relation to his Heavenly Father? Can he fail from the earliest possible moment to seat his child upon his knee while daily reading from the Word, and looking to that Father for his daily bread? And if he is faithful in these things, and his love sincere, if, as childhood progresses, and love for new objects widens its scope, the Lord's human life is daily made a part of his instruction, and himself presented as the most living, the nearest and dearest of friends, though unseen, can the child fail to become imbued with the parent's love? If he loves his parent can he help loving his parent's friend, and becoming daily more and more interested in every particular concerning him, which his infantile mind can receive?

Such a love for the Lord as can inspire a child's mind, though in itself wholly natural, is, it would seem, a needful basis upon which to found the deeper love, which, leading to and developed by a life according to his commandments, may bring at last that full conjunction in which no breath of life is drawn but in his conscious presence.

The simple natural love for the Lord into which a child may be led by a parent to whom the Lord's presence and help is a *reality*, rather than a speculation, or an abstract truth, cannot fail to become the most potent influence in drawing him towards the truths of the Word, and to the Church whose office it is to present and explain them.

We may know that this is so, because constant experi-

ence teaches that our children, if they have reason to love us, will be drawn to those things that we sincerely love; their tastes and inclinations may, it is true, develop in diverse ways, but in all essentials they will always retain a regard and affection for every genuine good brought into the life of a home they have ever loved. Thus the Lord makes amends for many an error of ignorance, and for many a short-coming in the home training. The effect of sincere love for what is true and good will never be lost. Many a man, towards the close of a careless and errant career, has made manifest the truth, that the remains of infancy and childhood are potent to save and bring back to the Lord, though long hidden and half forgotten, in the busy cares of a worldy life.

In all that has been said, we have spoken of the parents as one; and in so far as the two are able to work and act as one, not only as to the intelligent education of their children, but in every phase of home life,—for the *sphere* of home reaches deeper than any other influence,—will they attain the best result that is open to them. We believe that such success in the home training of our children, as has led them directly into the Church and into a religious life, has been mainly due to the influence of mothers; and if this is true, it is due to the greater spontaneity of affection and deeper simplicity of faith, with which women enter into the life of religion, and especially into its heart, which is the Lord's life.

When the men of the Church, as well as its women, come to desire to do the Lord's will with something of the simplicity a loving child can bring into its obedience to parents, when the self-restraint which holds us back from hurting, by ever so little, the friend we love, enters into our relations to the Lord, when the desire to live the life He has showed us as an example, preponderates the desire for worldly success of any nature, when even the love for spiritual truth, for its own sake, becomes subordinate to the love of living it for the Lord's sake, then may we hope, with

reason, so to perform our duty towards our children, that their simple natural love for the Lord and his Church may go hand in hand with our deeper experience, each continually giving more strength to the other, and together increasing the possibilities of advancement for every succeeding generation.

The duty of the Church is ever to present the truths of the Word to all who may be helped by them, not as abstractions, but as living principles of life. The life they contain is the life of him who made them flesh, and dwelt among us, that we might receive them as our life.

They can come into our lives only so far as he himself comes with them; and he can only come and bring them to us individually, in so far as we are able to see in him, not only the unapproachable Divinity, but the Divinely-human friend and Saviour, and are willing to enter into such distinct relations with him as will bring our every action to the test of his approval.

Only so far, then, as the Church in its presentation of the truth keeps always present the image of the Lord, who dwelt among us, can it hope to encourage the growth of the affection from which every truly good work must proceed, and upon which not only its increase from its own offspring, but its very present life, must depend.

AN HISTORIC PARALLEL.*

I.

The Roman historian Livy, in his preface, makes the following remark: "That which is especially salutary and profitable in the study of history is that we there behold, placed in conspicuous record, examples of every kind of conduct, and that we may select thence, for ourselves and for the state to which we belong, such as are worthy of imitation, and may avoid such as are dishonorable in their principles and equally so in their effects."

* A paper read before the *Principia Club* of Urbana University.

This is undoubtedly a most important lesson which history has to teach us, but there is another and a far higher object for which we should study the records of past ages, and that is the recognition of the Divine Providence in its dealings with men; for where this is clearly seen, our faith in its guidance of events in which we are more nearly concerned is strengthened, and we are, or may be, assured, as it were by sensible evidence, of its care over ourselves.

To the Christian student, by far the most prominent event in the recorded past is the coming of the Lord in the flesh. All other events, both prior and subsequent, are grouped around the central date of his birth; not only because he was the founder of our religion, and the object of its worship, but because the course of history proves that it was such a pivotal event. That there was a preparation for his coming which extended through centuries before his actual appearing, and which was world-wide, is now generally admitted. At this distance of time it seems quite clear that the rise of the Roman power and its wide-spread dominion were permitted in order to promote the spread of Christianity throughout the then known world. Nor would this have been possible unless the Gentile mind had undergone a preparation for the reception of the truths of Christianity. It is easy to recognize such a providential preparation in the civilization and learning of the Greeks. This remarkable people, almost as peculiar in their autonomy, and as distinct from the surrounding nations as were the Jews themselves, exerted an influence upon the ancient world, if not more powerful, certainly more lasting, than that of the Romans. Their histories, their poetry, their dramatic compositions, their philosophy, were the mental food of all contemporary nations, and are still unrivalled in perfection and beauty. Even after they became politically dependent upon Rome, the restless mental activity of the Greeks found its way into every city and province of that vast empire. For centuries before the Christian Era, and for centuries after, Athens was the centre of learning for the known

world. Her academies and groves, at times, instructed students by thousands, coming from all countries, and her schoolmasters were abroad in every land. So universal was the influence of Greek learning that their language largely supplanted the Latin, and finally attracted to its native East the centre of political power. It was through this wide-spread intellectual culture that the truths of Christianity first began to permeate the Gentile mind, and in which they found a congenial basis,—a soil in which they could grow and bear fruit, and germinate seeds to bless all future generations.

In contemplating so remarkable a series of events, and the results which have flowed from them, the thoughtful mind is not content to believe that they were in any degree fortuitous or accidental, but will be led irresistibly to the conclusion that all history which preceded and which followed the coming of the Lord in the flesh was directed by his omnipotent hand to accomplish the object which he always has chiefly in view: namely, the salvation of men. To such a mind, it is clear that the Greek nation was raised up by the Lord for the purpose above indicated; that their language was perfected in order that a part of his Holy Word might be written therein; and that their literature and learning became thus wide-spread in order that they might carry with them the Gospel of immortality. Viewed in this light, it is with renewed interest that we contemplate some of the remarkable characters which the Greek race produced. We behold in the age of Pericles, teeming with historians and dramatists, with statesmen and philosophers, a miraculous awakening of the human mind from a sleep of ages. We recognize in Socrates the earliest exemplar of a life devoted to the good of others, and of heroic martyrdom to the cause of truth, not unworthy to be called the Gentile forerunner of the Lord himself. In Plato and his academicians, in Aristotle and the peripatetic philosophers, we see the schoolmasters of the human intellect preparing it for the truth which was to come. The mental activity of that age,

its perfection in the art of writing, the multiplication of books and manuscripts, the flying pens of its thousands of busy scribes, appear to us now but as means to one great end,—the ultimation of a most precious portion of the Word of God, and its publication among the nations of the earth.

And yet how far was such a thought from the actors in those scenes. Could the idea have been suggested to Roman conqueror, or Greek philosopher, or busy scribe, that he was being made use of for such a purpose, how supremely absurd to him would it have appeared! That an empire so vast, a civilization so brilliant, a literature so massive,—that all these had actually been called into being for the promulgation of the doctrines of a poor and despised sect, whose founder had suffered death at the hands of a Roman Governor in a distant and almost unknown province! Such a thought would have been beyond human belief. Yet such are the ways in which Providence works for man, and thus long after does he bring his purposes to light.

II.

It is not difficult for the Christian world, at this day, thus to see the hand of the Divine Providence in the events which preceded, and in those which followed, the coming of the Lord in the flesh. The lesson is plain to all believers in him. The number is yet small of those who believe that the second coming of the Lord, which he foretold, is a coming, not in person, but in spirit, and that it has already taken place. This coming was announced (and, as some believe, was accomplished) in the publication of certain printed volumes which contain a revelation of the spiritual sense of the Holy Word. This publication took place during the third quarter of the last, or eighteenth century, and in these same volumes it is furthermore declared, that in the year 1757 there took place in the spiritual world a last general judgment, the results of which would be so important as to inaugurate a new spiritual era in the history of mankind scarcely less important than that which occurred

1757 years before. To those who receive this declaration as true, it is an interesting subject of inquiry whether an event so momentous was preceded by a preparation of the world at all similar to the one already noticed, either as regards the nature of that preparation, or the length of time to which it may be traced prior to the event. An inquiry into the facts seems to warrant such a conclusion, and indeed to develop a most remarkable parallel.

It is well known that, about three hundred years before the date of the last judgment, the European world, in a sudden and unexpected manner, awoke as if from a sleep of ages to a newness of life and freedom. One has but to consider the Reformation, the "Renaissance," or "Revival of Learning," and the invention of the art of printing, all of which were nearly contemporary events, to recognize an era quite as phenomenal and as powerful in its after effects as was that of the civilization and learning of the Greeks in ancient times. While the movement which, in the Reformation, afterwards gave comparative spiritual freedom to the Teutonic races, originated with the celebrated Wycliffe in England, and with his martyred disciple, John Huss, in Germany, it is a noticeable fact that the Renaissance itself was largely owing to the influx of Eastern scholars into Western Europe upon the fall of Constantinople, — descendants of the same Greek race who instructed the world before the first coming of the Lord.

These men were received with honor and consideration by the whole Christian world. They established the schools in many cities. The great universities of England, France and Germany became centres of their influence. They numbered among their pupils such men as Colet, Erasmus, and Sir Thomas More; kings and princes, and even princesses, received instruction at their hands. Shakespeare and Bacon, and, later on, Newton and Milton, must be considered as children of the Renaissance. The universities of Oxford and Paris at that day, with their thousands of students, may well be compared to the far-famed academies

and porticoes of ancient Athens. Greek learning became once more the mental food of mankind; and Latin, the language in which the truths of the new age were to be written, became the universal language of the learned.

The general resemblance between this period of mental awakening, teeming with authors and statesmen, with dramatists and poets, and its ancient prototype, seems very striking. How far a comparison between individuals might be made, it is difficult to say. The parallel between Bacon and Aristotle is quite obvious; the ancient sage, with his method of deductive reasoning, being a fitting instructor of an age when reason was to be held in subjection to faith; the modern philosopher, with his "novum organum," being an equally suitable guide in a period of greater freedom when it would be lawful "to enter intellectually into the mysteries of faith." The life and example of Socrates, as made known to the world by Plato and Xenophon, must have done much to awaken his own nation and the ancient Gentile world to the reality of goodness and the excellence of piety, and an unselfish devotion to the cause of truth. How far this was accomplished by Wycliffe for England, and by Huss for Germany, it would be interesting to inquire. The coincidence, however, is remarkable that the two latter lives antedated the second coming of the Lord by a period very nearly equal to that by which the Greek martyr preceded his first coming.

Though we have no modern scholar and philosopher to compare with Plato in the originality of his compositions and the fecundity of his pen (unless it might be Erasmus), there is no doubt that the labor which Plato performed for his age, in codifying and systematizing the philosophy of the Greeks, was ably performed by the minds of the modern Renaissance, and that their instructions in like manner prepared the world for the reception of the Lord in his spiritual appearing.

We have spoken of the great impetus which the art of writing underwent during the golden age of Greek and

Roman literature, implying that the multiplication of books, and of those competent to read them, was an essential part of that preparation which the world underwent for the coming Saviour. This movement we see more than paralleled in the invention of the art of printing, occurring just when it did, and in the universality of modern education, which, together, have multiplied both books and readers to a degree of which the ancients never dreamed.

III.

Viewing thus the history of the past, and the lessons which it has to teach, surely it is not presumptuous in us to apply some of the conclusions which we are enabled to draw therefrom to events which we see transpiring around us, and which seem peculiar to our remarkable age. Some of these conclusions may seem quite preposterous and absurd to the world at large, but this only completes the historic coincidence which we have endeavored to trace.

It being granted that in the guidance of nations and of individuals the Divine Providence always has mainly in view their salvation, and that of the human race, and that the Holy Word, as explained in the doctrines of the New Church, contains the truths necessary to salvation, those who receive those doctrines cannot fail to recognize in them and their promulgation the main objects which the Divine Providence has now in view, and will continue to have.

To them it will appear that for the great modern revival of learning, a sufficient cause is found in the necessity that such learning should exist *in order that* the books which should contain the new truths might be written.

In the Reformation, these receivers will recognize a movement auxiliary to the same Divine purpose, and brought about *in order that* the freedom necessary for the reception of those truths might obtain when they should be promulgated.

If they are asked *why* the art of printing was invented at such a time, and not at any other, they can have but one

answer: namely, *in order that* the Holy Word and its Heavenly Doctrines might be printed thereby.

If, furthermore, they reason with themselves why this art has of late been perfected to so wonderful a degree, they can only conclude that the Divine Providence intends that these books shall be multiplied and placed within the reach of all.

Finally, in reply to the question why education (as it now appears) is destined to become universal as civilization itself, they must answer, *in order that* these books may be given to a reading world.

REPHIDIM.

"Behold, I will stand before thee there in Horeb; and thou shalt smite the rock, and there shall water come out of it, that the people may drink."—Ex. xvii. 6.

When in Rephidim Israel's sons
Assailed their leader with the cry—
"We thirst, we and our little ones;
Our shrunken cattle gasp and die;

"No palm lifts here its fruity head,
No river rolls its cooling waves;
Wherefore from Egypt were we led,
To strew this dreary waste with graves?"

Then God commanded Moses,—"Go,
And bear thou in thine hand thy rod;
The murmurers shall be brought to know
Their fathers' is a present God!"

At Horeb's base, a lofty rock
Beneath the touch of that light wand
Trembled, as if an earthquake shock
Had sent a shudder through the land;

And straightway, from a cavernous deep,
Did crystal waters outward gush,
Down like a mountain streamlet leap,
And through a broadening channel rush.

There rose a shout of joy, and when
Dashed forth to view the generous rill:
"Thank God!" each parched lip uttered then,
And discord's recreant tongue was still!

That rock whence poured o'er Sin's red sands
The saving flood — now veiled by Time —
Before the inner sight expands
To a great typal Form sublime!

The Rock of Ages it appears,
And emanations stream from thence;
Love that defies the lapse of years,
And Truth in its omnipotence.

The cloven rock, the wounded side,
Proclaim a God both great and good;
He brought from flint the sparkling tide,
He gives to man his precious blood!

GROWTH OF THE NEW CHURCH.

The universal New Church is a new state of life and thought in the Christian Church and throughout the whole Gentile world. The specific New Church consists of all who receive in heart and life the heavenly truths set forth from the Word in the writings of Swedenborg. In a still more specific and external sense, the New Church is the organized body of those who accept those truths. Concerning this organization, Swedenborg does not seem to have made mention anywhere throughout his voluminous writings; consequently we do not know whether his thoughts were favorable to it or against it, or whether he thought of it at all. If he did think of it, he was wise in remaining silent and leaving men to think for themselves on this point. Swedenborg's work was to reveal truth, not to organize societies or lay plans for future organization. He was not called upon to do a work which others could do as well. Had he planned or directed the future organization of the Church, such plans or directions would evidently demand

changes and improvements suitable to the changes and improvements of succeeding generations. It was evidently of Divine Providence that the work of New-Church organization was left to grow out of the needs of the people.

That such an organization should exist, its own fruits bear testimony. It has caused a much wider circulation of New-Church books, periodicals, and tracts, and a more extended knowledge of the life of the Heavenly Doctrines than could be otherwise expected. It has realized the strength of unity, a more powerful sphere of heavenly life, and that better understanding and more interior perception of spiritual truth, which would necessarily result from orderly association and the interchange of ideas. It has afforded a home for many who wandered in the wilderness of theological darkness and perplexity, weary and dissatisfied, longing for bread that could satisfy their hunger, and water that could slake their thirst, for truth. The Church is the bride which says "Come"; she is the mother that gathers the weary ones in her arms, and nourishes those who are babes in spiritual truth. Such a home, such unity, such co-operation in the New Church is helpful to the increase of its numbers, the perfection of its order, and the development of its life. It does not seem, however, that such organization is an absolutely essential element of the New Church, though it is greatly helpful. There are hundreds, perhaps many thousands, of isolated receivers of the Heavenly Doctrines scattered abroad in many parts of the globe,— persons who, in the purity of their lives, in their intelligence and activity, are doing a noble work for the Church.

The number of New-Church people is extremely small in comparison with many denominations of the Christian Church. The new doctrines are not of a superficial sort to be received by the masses at once. There is nothing in them to please the carnal mind, nothing to render them speedily popular.

The most popular theories are frequently the most degrading in their effects. Spiritism, for example, has spread

with great rapidity; yet this remarkable phenomenon is demoralizing, and destructive of human freedom and rationality. Mormonism sways vast multitudes, and yet polygamy is one of its leading features. Ministers of some denominations have drawn millions into their ecclesiastical folds, by painting with their eloquence the dreadful torments of hell on the one hand, and the everlasting joys of heaven on the other; and urging sinners to accept salvation by a single act of faith in Christ.

How entirely different are the spirit and life and doctrines of the New Church. There is nothing exciting, ostentatious, or spasmodic in any of its movements. Its influences descend from heaven like the still, silent dews of the early morning, refreshing the tender grass, unobserved by the slumberer. "The kingdom of God cometh not with observation; neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you."

The New Church is coming, both in its specific and in its universal form, without the observation of the world. It is not a detriment to the specific New Church that it is externally insignificant. If it presented much external grandeur and popularity, it might soon (in the present state of society) become greatly adulterated with a membership of external, vain, impure minds. The external mind is attracted by merely external glories, while the interior mind that loves and seeks heavenly truth, regards external glories alone as mere froth that cannot nourish the inner, real man, while he receives with joy the real, substantial, practical doctrines of heaven.

Though the specific New Church yet occupies a position so obscure as to be almost unknown in the world, yet the preparation for its universal establishment is gradually going on. There is to-day a new state of affection and thought, of life and faith forming and developing in various phases, and in greater or less degree everywhere,— a state which has been growing ever since the Last Judgment, which occured in the spiritual world in A.D. 1757. This

great event removed the hosts of self-righteous persons and darkening influences that had been in the world of spirits or intermediate state; the hells were subdued and reduced to order, the heavens were filled with new life and joy, and the way was thus opened for better influences from the other world, and more powerful operations of the Divine Spirit in the hearts of men on earth, quickening their thoughts and inclining them to purer aspirations. This new state of mental and spiritual freedom is preparing men to receive into their thoughts and lives the interior truths of the New Age.

The slow growth of the specific New Church, and the preparation for its more rapid growth, are symbolized in the "Apocalypse" by the account of the woman who "fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand, two hundred, and threescore days," because of the dragon by whom she was persecuted (Rev. xii). The woman signifies the Lord's New Church, which is yet in the wilderness,— a state of obscurity and seclusion, and confined to but a few, "that, meanwhile, preparation may be made for it among many, until it grows to its appointed state" (A. R., n. 547). This preparation is going on in every denomination of the Christian Church. Whatever is good and true in any Christian denomination, is not of the old, but of the new; and whoever strives to live a good life from a heavenly principle, is inwardly connected with the new heavens, whether conscious of it or not, and is in a state of preparation for an open and conscious connection with the New Church, if not in this world, most certainly in the world to come.

The increasing light of rational thought is continually exposing the emptiness and inconsistencies of the old dogmas, and men are becoming more and more dissatisfied with them. The doctrine of three Divine Persons, "distinct from, and independent of each other," is being more and more called into question. Men are asking, "How can the second Divine Person, who is called the Son of God, be begotten of the

Father from eternity? Is there not a time for the accomplishment of every event, and an eternity before it? How can there be a second Divine Person standing at the right hand of the first Divine Person, pleading with him to save sinners? Does not this necessitate two Gods, and these at variance in their affections and thoughts?" These, and innumerable other questions, seldom thought of before the Last Judgment, are now continually arising in the minds of Christians, who are becoming more rational as the New Age advances. They are ceasing to believe that God is sometimes angry, jealous, and revengeful, and always fond of praise. Lovers of justice shudder at the thought that the Father effected the world's redemption by pouring out his wrath upon his innocent Son. Men to-day want something rational and satisfactory; and when they cultivate pure, interior desires for the truth they are led of the Divine Providence into contact with the teachings of the New Church, by which teachings they are led out of all theological darkness and perplexity into a new world of thought and life. This seems to be the principal way in which the specific New Church is growing.

The preparation for the growth and establishment of the New Church may be further seen in the scientific, literary, mechanical, and charitable improvements of the present age. These are the effects of inflowing life from the Lord through the new Christian heaven. This Divine influx imparts to men the power and disposition to investigate the secrets of nature, and draw from her hidden treasury innumerable things that conduce to their physical, mental, and civil welfare. The discovery of the power of steam, and all the mechanical and other benefits derived therefrom, the improvements of the printing-press, and the innumerable volumes of useful literature that are daily issuing from it, and all the other discoveries, inventions, organizations, and improvements of this progressive age, are the effects of the same perpetually-operating "Spirit of Truth" proceeding from the Lord, through the new heavens, down to the plane

of the natural world, and there ultimating the Divine plans in the innumerable forms of modern use.

To-day the Word of the Lord is carried into every Protestant home and many Catholic homes, and is of world-wide circulation. The common schools, accessible by all, are preparing the masses to read at an early age, and to study and interpret the Word for themselves. By means of the marvellous scientific investigations and discoveries of this age, the minds of men are being enlarged and cultivated, and prepared for the perception and reception of the spiritual truths underlying the literal forms of this same Word. The prophecy, "Behold I make all things new," is being fulfilled even down to the natural and scientific plane, and all useful modern improvements, even to the lowest plane, wherever found, are elements of the universal New Church. These strengthen and develop the natural mind, which is the basis on which the interior degrees of the mind rest. As the majestic oak that bathes its foliage in the light of heaven is rooted in, and grows out of the earth, so our spiritual character, which receives love and truth from the Lord, is rooted in, and grows out of natural and scientific principles. It is, and will be, largely owing to the scientific and intellectual progress of this and coming ages, that the New Church is to be "the crown of all the churches that have hitherto been in the world" (T. C. R., n. 786-790). This Church will evidently produce stronger and more thoroughly-developed characters than could have been known to any former church. For thus saith the Lord, "I will settle you after your old estates, and I will do better unto you than at your beginnings: and ye shall know that I am the Lord." (Ezek. xxxvi. 11.) When the universal world becomes sufficiently developed in scientific, civil and spiritual principles, there will be a general, if not a universal reception of the doctrines of the New Age, and Divine order will universally prevail on earth as it now prevails in heaven.

BAPTISM IN THE EARLY CHRISTIAN CHURCH.

Baptism was originally a Jewish rite, and indeed seems to have been used as a religious act among all nations of the East, by whom the refreshing and cleansing powers of water were most vividly felt. Indeed, in countries where little rain fell, and fountains and cisterns of marble were the luxuries of the wealthy, where long, barren wastes of sand spread themselves before the weary traveller, the rush of a cool mountain stream, the sight of a palm-shaded spring in the desert, were signs of life itself, and to the clear-sighted intellect of the East they were quickly transmuted into symbols of moral cleansing, of that spiritual refreshing by truth, for which the human soul ever thirsts.

In our first meeting with this rite in the history of the Gospels, it is not a Christian ceremony, save as preparatory in its significance to the coming of the Christ. It was an immersion in the River Jordan by John, the great forerunner of our Lord, of all who were willing to cleanse and reform their lives, and desist from acts of evil and treachery. The Christian baptism signifies more than reformation; it signifies an inner change, a regeneration by the spirit of the Lord Jesus, a transformation of thought and desire as well as action and word. Paul said unto certain disciples at Ephesus: "'Have ye received the Holy Ghost since ye believed?' And they said unto him, 'We have not so much as heard whether there be any Holy Ghost.' And he said unto them, 'Unto what, then, were ye baptized?' And they said, 'Unto John's baptism.' Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus.' When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the

Holy Ghost came on them; and they spake with tongues and prophesied."—Acts xix. 1-6.

So fully did the early Christians believe that this vital change within man's spiritual nature could only be wrought by the spirit of our Lord that an early form was in his name alone. Cyprian and Pope Nicholas I. both acknowledge the validity of baptism "in the name of the Lord Jesus"; and indeed the testimony of the Acts shows the constant use of this form, as in chapter viii. 16, "they were baptized in the name of the Lord Jesus"; and in chapter x. 48, Peter commanded the Gentiles "to be baptized in the name of the Lord." This form is especially interesting from its clear indication that the "name of the Lord Jesus" was considered as equivalent to "the name of the Father, Son and Holy Spirit," and that he was indeed worshipped in the early dawn of Christianity as one in whom all the fulness of the Godhead dwelleth bodily.

We know nothing concerning the form of the "baptism of repentance" which John the Baptist administered to his followers save what is suggested by the narrative of Luke, in which he points out to each class of hearers their especial temptations and duties; "and the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages." Another evangelist describes the people who thronged to hear him as "confessing their sins," and all concur in representing him as an intrepid preacher of moral reform in a most corrupt age. But he also performed a most important spiritual work in so separating all who received his baptism from surrounding evil influences; they were thus introduced among those who in heart expected and desired the Messiah, and were guarded from errors concerning him, or a rejection of his teachings.

Side by side with the true conception of baptism grew a false offshoot of the filthiness and darkness of Paganism, the idea of a magical element, which is plainly apparent in the days of the Apostles, as may be seen in the case of Simon

the sorcerer, whom Peter rebuked as guilty of profanation. This superstitious view of the rite is expressed by the deeply-rooted belief of many in the Church for a long period that baptism, or immersion, as an outward form, is absolutely essential to the salvation even of little infants; and also by the error of the later fathers or Christian writers in confounding baptism with regeneration, and using one as the equivalent of the other, as if baptism, by some mystical efficacy, accomplished the regeneration of any one receiving it, and was not rather the figure, or shadowing forth, of that spiritual washing from evils and falses which is regeneration. Far truer was the early belief that he may possess the substance of baptism who obeys the Divine law, even if prevented from receiving the external form or sign, as some of the early martyrs who were baptized by death in their life-blood as confessing the name of the Lord Jesus.

There is perhaps no Christian rite which has been so changed as to its form and mode of administration as baptism. In the earlier pages of the Acts — our first ecclesiastical history — we have a most striking and impressive baptism — of the Ethiopian eunuch in the desert — performed by Philip, who was a deacon; while later in the Patristic Church — probably to obviate the dissensions which arose from those who were baptized by an eminent Christian teacher numbering themselves as his peculiar followers, which caused Paul to say to the Corinthians (1st epistle, i. 10-18): "I thank God that I baptized none of you save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides I know not whether I baptized any other. For Christ sent me, not to baptize, but to preach the Gospel"; — probably on this account, lest any should say "I am of Paul," and others, "I of Apollos," etc. — baptisms were only performed by bishops, and at a special time between Easter and Pentecost. The candidates were unclothed as for bathing, and descended into the water, which represented the total putting away and purification from all

the sins and errors of the old life of selfishness,—a symbolism afterwards preserved in the ceremonial of Christian knighthood, which made the bath a preliminary of initiation. Those who were baptized were then anointed with oil, and put on white robes to denote the righteousness of the Christ which was given, "not by any fictitious transfer, but in deed and in truth." Confirmation was once the baptismal unction, but was separated afterwards and used as a distinct rite when infant baptism became general. This primitive mode of baptism was exceedingly solemn, and was attended by a simple and earnest confession of faith in our Lord Jesus, and was closed by the reception of the eucharist in memorial of the love of the Saviour. The early baptismal creed of the Western Church was not so much a distinction and setting forth of dogma, as a concise narration of the Gospel history and hope peculiarly adapted to the child-like faith and character of the early Christians. The Apostles' Creed most closely resembles it in all modern liturgies, and indeed it was the germ of that creed which, with various additions, made to guard against heretical doctrines, was received afterwards under that name, and is now so called. It is as follows:—

"Credo in Deum Patrem omnipotentem, et in Jesum Christum filium ejus unicum, dominum nostrum, qui natus est de Spiritu sancto ex Maria Virgine, sub Pontio Pilato crucifixus et sepultus; tertia die resurrexit a mortuis, ascendit ad cœlos, sedet ad dexteram Patris; in de venturus judicare vivos et mortuos; et in Spiritum sanctum, sanctam ecclesiam, remissionem peccatorum, carnis resurrectionem."

As persecutions increased, and false brethren multiplied, the baptismal creed, at least as to its form, and the Lord's Prayer, were closely concealed, except from the initiated. Rufinus explains this mystery and concealment by saying these were as watch-words by which in civil war, friend may be known from foe; and the knowledge of them was evidence that a man had been introduced into a Christian

society, and had had full intercourse with them. Catechumens received long and careful instruction in Christian doctrines while being prepared for baptism,* but were not taught the Creed or Lord's Prayer until the last week preceding it. They were strictly forbidden to commit either to writing, but repeated them orally, and retained them in remembrance, so handing them down to others. Thus Justin Martyr, Tertullian, Irenæus, while writing on baptism and the fundamental doctrines, always withhold the exact form; and the historian Sozomen does not insert the Nicene Creed in his account of the Council of Nicæa, "inasmuch as it was only fit to be known by the initiated and their instructors, while his work was likely to fall into the hands of some of the uninitiated." Of course, in a later age all disguise was unnecessary, and was laid aside.

I have said that baptism at one period in the early Church was performed only by a bishop, but the Catholic Church afterwards recognized baptisms performed by a layman or by a woman as valid when there was no priest present; and Paul, indeed, never mentions the administration of either the Sacrament of Baptism or the Lord's Supper in his Pastoral Epistles, which so beautifully describe the life and works of the deacons, elders, and overseers of the Christian communities of his age. The Protestants limit the administration of this rite to clergymen.

Use and necessity have, doubtless, been the prime agents in these modifications, as also in changing the immersion of the sultry Eastern climate into pouring or sprinkling in the cold and icy lands of the North. Early Christianity dwells on the essential meaning of an ordinance as distinct from its forms, and this spirit which penetrates into the interior core and life of things, is the spirit of the Gospels and the Epistles. Out of all the grand ceremonies of the

* Instruction did not invariably precede baptism; as in the case of infants, who were afterwards to be instructed, so it was with many Pagan converts, who desired to be Christians; they were baptized, and after baptism they were taught. Swedenborg alludes to this in T. C. R., n. 677.

representative church of the Jews, our Lord chose but two rites — the simplest and most home-like of all, — baptism, instead of the many washings of the priests and Levites, and the vessels of the Temple, in the brazen sea and lavers, which were continually repeated; and the Holy Supper, instead of the complex system of sacrifices which were offered daily as well as at the great feast of the passover.

Baptism, as a distinctive sign of Christianity, took the place of circumcision in the Israelitish Church, which also represented purification from evils, as may be seen in the Jewish writings. It had three uses: first, introduction, as I have said, among Christians on earth, and also among Christians in the world of spirits, whereby the persons baptized were brought more closely under the influences of those who have faith in our Lord; secondly, it was an acknowledgement of the Lord Jesus Christ as the Redeemer and Saviour; and thirdly, it opened a way for the regeneration of man, by leading him to belief in the Lord, and renunciation of evil. The more complex rite of the early Christian Church, seems suggested by Swedenborg's account of the representations of baptism in heaven (T. C. R., n. 687) "by white and purple garments," "by the river of living water proceeding from the throne of God and of the Lamb (Rev. xxii. 1, 2); and also by the five prudent Virgins, who had lamps and oil, and went in with the bridegroom to the wedding." Baptism, he says, is chiefly for the end of regeneration, and those in heaven, who have been regenerated by the Divine truth of faith, go clothed in white garments, — "they follow the Lamb, clothed in fine linen, white and clean"; and such angels were seen at our Lord's sepulchre, clothed in "white and shining garments," while those regenerated by the Divine good of love, are seen in purple robes, which glow with the red splendor of the sun.

If, indeed, we look on baptism as a sign of regeneration, there is nothing lovely in heaven or on earth which does not bear the same significance; the blossoming of the earth in

spring, the ripening of fruits and flowers, the descent of evening and morning dews, to which the hearts of the blossoms open themselves, the fragrances of the fields, the rainbow, the soaring of the butterfly after the sleep of the chrysalis, the bathing of birds and their rejoicing in songs, all are but sign and symbol of the new creation in man. "In a word, the whole world, from first to last, is full of representations and types of regeneration."—T. C. R., n. 687.

TRUTH FROM THE LETTER OF SCRIPTURE.

It is coming to be extensively understood, and is frequently remarked, that very much that is in harmony with the doctrine of genuine truth, is given from the pulpits of the various denominations of Christians. And it is very commonly remarked by those of us who hear discourses of this character, that those who prepare them must be readers of Swedenborg. This may sometimes be the case. The passage given below throws light upon the question as to the source from which the views referred to may be derived. It shows us that those who have an honest affection for the truth, and who have no knowledge of the spiritual sense, which is genuine doctrine, receive truth in a form adapted to their state and their need from the literal sense. The passage is also very interesting and instructive in many ways.

"The Divine truth, in the spiritual sense of the Word, is like the light of the sun by day; and the Divine truth in the natural sense of the Word, is like the light of the moon and stars by night; the spiritual sense of the Word, also, flows into its natural sense, as the sun does with its light into the moon, which gives forth the light of the sun in a mediate manner. In the same way does the spiritual sense of the Word illuminate men, *even those who know nothing at all concerning it*, whilst they read the Word in the natural sense; but it illuminates the spiritual man as the sun's light does the eye, and the natural man as the light of the

moon and stars illuminates his eye. Every one receives illumination according to the spiritual affection of truth and good, and at the same time according to genuine truths, by which he has opened his rational faculty."—A. R., n. 414.

We know from other passages of the writings, that no one can receive the truth while false doctrines occupy the mind. But if these have, in some sort, been in the minds of those who have an affection for what is true and good, they can be dissipated. And that affection, the false doctrines being removed, enables them to see truths in the literal sense of the Scripture, obscurely at first, but more and more clearly as one after another is seen and received. There are at the present day but comparatively few to whom the spiritual sense of the Word, whose light corresponds to the clear shining of the sun, can be usefully opened. But there appear to be very many, who know nothing of the spiritual sense, who have an affection for the truth which prepares them to see light shining forth through the letter from the spirit, which light is relatively to that of the spirit, as that of the moon and stars to that of the sun.

While at the places of worship of the New Church, where the light of the sun measurably shines, there is, with some exceptions, a comparatively not numerous attendance, at places where truths from the natural sense, relatively as the light of the moon and stars shine forth, great multitudes often assemble.

THE JUNIPER.

Abundant upon Mt. Lebanon is a tall juniper, akin to our red cedar, which so nearly resembles the cypress as to be mistaken for it by some writers.—See Bible Dict., Art. "Cypress."

The juniper appears to have been used for sacred purposes from remote antiquity. "That under the name of *kedros* it was burned for the sake of its perfume, or as incense, by the ancient Greeks, appears from Homer's

account of the island abode of Calypso (Od. v. 60), and it would appear to be the same to which Pliny refers when he says that 'the wood lasts forever,' and that 'it has long been employed for making statues of the gods' (xiii. 11)." (Grindon.) "The red heart-wood of the tall, fragrant juniper of Lebanon was no doubt extensively used in the building of the temple," says the Bible Dictionary, supporting its assertion by the Septuagint adoption of the juniper, instead of the fir of our English Bible.

The family is so important that, as I can find no full description of the tall juniper of Palestine, I will quote at some length from Mr. Emerson's description of our red cedar (*Juniperus Virginiana*) which probably is equally applicable to the other in its general statements.

"This is usually," he says, "a ragged-looking tree. * * * Surrounded by other trees in a wood, it has a smooth, clear trunk, for twelve or fifteen feet and a handsome spiry head. On the rocks it assumes every variety of form, round-headed, irregular, or cone-shaped, sometimes not without beauty."

"From the exposed situations in which the red cedar grows, it often has to assume fantastic shapes."

Mr. Emerson describes a tree exposed to winds from the sea, with the trunk "much bent, and all the branches violently twisted landward"; and another near the same place, which "lies prostrate on the rock from beneath which it springs. It has a circumference of five feet three inches as near the root as it can be measured, and six feet eight inches at the largest part free from branches. These, numerous, crowded and matted, bend down like a pent-house, over the side of the rock. Others are seen on the same road as if crouching behind walls, rising higher and higher as they recede from the walls, and forming protected, sunny spots for sheep to lie in."

He endorses the statement by Dr. Elliott that "those which grow along the sea-coast, with their roots partially immersed in salt-water, though smaller in their dimensions, are much more durable than those which inhabit the forests.

Often when surrounded and finally destroyed by the encroachments of the salt-water, their bodies remain in the marshes for an indefinite period, * * * * and seem to moulder away like rocks, rather than decay like a vegetable product."

"The wood is light, close-grained, smooth and compact, and possessed of great durability. The agreeable and permanent odor recommends it for certain uses, as that of making pencils, and the bottoms of small boxes and drawers, the aroma making it a safeguard against insects. The sap-wood is white, but the heart-wood of a beautiful red, whence is derived its name."

The cone which we should expect to find for its fruit is transformed, by the union of its small, fleshy scales, into a little berry, which is a favorite winter food of some birds, especially our robins, or domestic thrushes. "The barren and fertile flowers are on different trees, rarely on the same." (Emerson.) The tree "has a geographical range equal, perhaps superior, to that of any other tree known."

Young junipers growing in favorable places are scarcely distinguishable in general appearance from young cypresses. They have a similar upward tendency of every twig, the slender top-most shoot, though tossed by every breath, yet pointing straight heavenward as fast as it gathers strength; their close, fine foliage is similar in effect, and also the reddish, stringy bark. The juniper, however, has more tendency to spread than the cypress, and is much more affected in its form by circumstances. If the cypress represents our knowledge of immortal life with God in heaven, the juniper seems to represent a knowledge of his providence upon earth. It flourishes, if permitted, and becomes a handsome tree in favored soils and climates; but more frequently it springs from barren hills and broken cliffs, into the crevices of which it pushes its roots deep, submitting them to a degree of compression which flattens and knots them almost beyond recognition as roots; and under these hard circumstances, its red, fragrant heart only grows the redder and sweeter.

Scraggy the patient tree often is to the last degree; and of great variety of form;—could a knowledge of the ways of Providence in such a world as this be always symmetrical and uniform?—but it all the more perfectly represents those lives, broken by toil and hardship, which contain the sweet recognition of a kind Father's hand always with them, providing better things than they would have sought for themselves. Especially touching in this light are those bent and deformed watchers by the sea, which, almost prostrate from long-continued yielding to the storms, yet more than others attain strong hearts and patient endurance.

"They that go down to the sea in ships, that do business in great waters, these see the works of Jehovah, and his wonders in the deep."

Returning now to the question of the trees mentioned in the Bible, we read in Samuel (II. vi. 5) that when the Ark was brought up from Baale of Judah, where it had long remained after its captivity in Philistia, "David and all the house of Israel played before Jehovah on all manner of fir-wood, even on harps and on psalteries, and on timbrels, and on cornets, and on cymbals." The wood of trees represents the goodness acquired by thinking the truth to which the trees correspond, whence comes the power and affection for perceiving more. The music expresses the sentiments of the players, which in this instance were those of thankfulness for the manifest presence of the Lord once more among them, and for deliverance and safety from their enemies.

Admitting, then, the probability that the "fir" of scripture includes several trees, in this instance the juniper seems to represent the experience from which sprang the music, better even than the cypress.

As to the outer doors and the floor of Solomon's Temple, which are said to have been made of "fir," the walls being lined with cedar,—the temple, as has been said, represents a state of spiritual wisdom and charity; and in the uncertainty as to the kind of wood intended, it seems necessary to inquire through which, if either, of the kinds of know-

ledge that have been described, we are introduced into such a state of spiritual intelligence.

I would not confirm an opinion without more thorough information; but it may be safe to admit that the eyes of many are open to the reality of spiritual things when their friends pass into the spiritual world, and the certainty of their immortal existence comes home to them. It is also true that many, perhaps most, persons are brought to perceive spiritual things clearly through a sense of the presence of the Lord with *them*, caring for them, protecting them, and leading them out of evil to good. The two kinds of knowledge, though distinct, are parts of one group, which is the knowledge of the omnipresent providence of the Lord, and though one relates especially to the future life, and the other to the present life, neither is complete without the other. It may, therefore, be allowable, until we have further information, to rest in the idea that the general Hebrew term includes both trees, and possibly others that are nearly related.

It is interesting to note in relation to the doors and walls of the temple, that upon them were carved "cherubim and palm-trees, and opening flowers"; the cherubim to represent good love from the Lord, the palms to represent salvation by him from evil, and the opening flowers to represent the new delight in the perception of spiritual truth; all of which seem just the appropriate ornaments of the state, and of the knowledge which have been described.

There is another species of juniper, the *Juniperus Communis*, which lies close to the ground, spreading in a thick mat sometimes twenty feet in diameter, and multiplying so greatly as to be a serious injury to the pastures, at the same time that it is almost useless in itself. This appears to represent a knowledge of Divine Providence applied to outward events without interior elevation or intelligence. It says that things are as they are because Providence so wills, and there is nothing to be done about it. It is a fatalism which discourages effort and profitable thought.

SWEDENBORG STUDIES.

THE STATE OF THE CHRISTIAN WORLD.

Much depends upon the view a New Churchman takes of the state of the Christian world. His work of sowing the seeds of truth revealed by the Lord from the Holy Word, will be governed by what he believes to be the nature of the soil he has to cultivate. As there is a difference of opinion among us on this subject, optimism and pessimism as well as moderation having their adherents, who all claim to be guided by passages from Swedenborg, there may be a use in presenting, in a brief and uncontroversial way, the view which seems to the present writer to be most reasonable.

It must be said at the outset that there are both very hopeful and very hopeless passages on this subject in Swedenborg's works. This appearance of contradiction, however, instead of vitiating what is written, gives the clue to the right understanding of the whole. Swedenborg published the "Arcana" in the years just before the Judgment, the first volume in 1749, and the eighth in 1756. It was an indescribably dark time. A careful study of the condition of Christianity and Christendom at that time, reveals something of their quality; but Swedenborg had seen it and felt it in all its black disorder. There was no faith, because no charity. Of what he says of that time when, "unless the days should be shortened, no flesh could be saved," it may be enough to quote a single passage:

"The destruction of this church is predicted by the Lord in the Gospels, and through John in the "Apocalypse," which destruction is called the Last Judgment; not that heaven and earth are now about to perish, but that a new church will be raised up in some region, this church remaining in its external worship, as the Jews in theirs, in whose worship there is, it is well known, nothing of charity and faith; that is, nothing of the Church."—A. C., n. 1850.

This is precisely the view taken by some at the present day of the Church at present; but the unreasonableness of this is seen by following Swedenborg's statements chronologically. The evil state of things reached the point beyond which it could not be permitted to go in 1757, and the judgment then took place; the predictions of the "Apocalypse" were fulfilled in the spiritual world, and the influence from that new order of things came, imperceptibly at first, upon this world.

In 1758 was published that brief treatise upon the Last Judgment "from things heard and seen," the concluding paragraphs of which bear directly upon our subject. To quote what is necessary for our purpose:

"The state of the world hereafter will be altogether like what it has hitherto been, for that great change which has taken place in the spiritual world induces no change upon the natural world as to outward form. Wherefore, equally as before, there will be civil affairs hereafter, peaces, treaties, and wars. . . . But as to the state of the Church, that will not be similar hereafter; it will be similar, indeed, in outward, but dissimilar in inward appearance; in the outward there will, as before, be divided churches; their doctrines will be taught as before, and likewise the religions among the gentiles. But the man of the Church will hereafter be in a freer state of thinking on matters of faith, and thus on spiritual things which are of heaven, because spiritual freedom has been restored. . . . . I have had various conversations on the state of the Church hereafter with the angels, who said that they know not things to come, for this is of the Lord alone; but that they know that the slavery and captivity in which hitherto the man of the Church has been has been removed, and that from restored liberty he can now better perceive spiritual truths if he will, and thus become more internal if he will; but that still they have slight hope of the men of the Christian Church, but much hope of some nation remote from Christendom and removed from infestors thence, which nation is such that it can receive spiritual light and become a celestial spiritual man. And they said that interior Divine truths are to-day revealed in that nation, and are also received with spiritual faith; that is, in heart and life, and that they worship the Lord."— L. J., nos. 73, 74.

From this, some such deductions as these can be made. Swedenborg himself predicted to a certain extent, namely, that the civil affairs of men would remain as they were, and that the state of the Church, though outwardly the same, would be inwardly different, because men would be more free; he did not predict further as to weal or woe, but adds that, from the angels, who themselves did not know the future, he had gathered that the state of the Church then existing inspired but little hope in comparison with that raised by the receptivity of a remote people. In other words, speaking of the patient just as the crisis of the disease had passed, there seemed little hope. One is reminded of what is narrated in MARK ix. as to the child out of whom the Lord cast an evil spirit, "He was as one dead; insomuch that many said, He is dead."

Notice should be taken of the fact that, in effect the angels had so much more hope then of the distant nation than of Christendom, that their hope of this was almost as nothing; but, as compared with the saying in A. C., n. 1850, this one is to a very slight degree hopeful, while that was utterly discouraging.

Passing now over thirteen years of the most devoted labor in spirit and with the pen on Swedenborg's part, we come to the time when the "True Christian Religion" appeared. What do we find there? It is some years after the Judgment; does the teaching as to its hopefulness recede from L. J., n. 74, to A. C., n. 1850, or does it advance still further? Two passages may be noted:

"As this new heaven which makes the internal of the Church with man increases, to such extent does the New Jerusalem, that is, the New Church, descend from that heaven; wherefore this cannot take place in a moment, but as the falsities of the former Church are removed; for what is new cannot enter where falsities have been before implanted, except these are uprooted, which will take place with the clergy and so with the laity."— n. 784.

"The angels rejoiced greatly that it has pleased the Lord to reveal this great secret [the science of correspondences] so deeply

concealed for thousands of years; and they said that this has been done to the end, that the Christian Church, which is founded upon the Word, and is now at its end, may revive again, and draw breath through heaven from the Lord."—n. 846.

This is evidently much more hopeful. It does not justify in the least the idea that no falsities would remain after a hundred years in the Christian Church, nor does it, on the other hand, take that gloomy view which finds nothing but evil in the efforts now making in almost every direction to revive and purify the Christian Church, and extend it throughout the world; but it indicates just what we have about us,—a slow improvement, to which by wise and hopeful efforts we can contribute much.

SEEMING CONTRADICTION REMOVED.

In reading a passage in the "Arcana" lately, an unexpected remark, in disagreement with all other teaching on the same subject, appeared. The remark was this:—

"Among the ancients with whom the Church of the Lord was there was also a Word, both historical and prophetical, which at this day *is not extant.*"—n. 8273.

This would certainly give to the minds of general readers the idea that the ancient Word is not in existence. But that this was not Swedenborg's meaning may be shown. He several times speaks of the fact, that it is still preserved in Great Tartary, which, by the way, meant in his day a much larger tract than it does now, including all central and northern Asia. Thus he says,—

"It is still preserved among the peoples who dwell in Great Tartary."—A. R. n. 11. "It is to-day lost to the kingdoms of Asia, and is only preserved in Great Tartary."—C. L. n. 77. "To-day it is still with the nations in Great Tartary."—T. C. R. n. 266. "It is permitted to relate this news of that ancient Word which was in Asia previous to the Israelitish Word, that it is still preserved there among the peoples who dwell in Great Tartary."—T. C. R. n. 279.

In his earlier works, he refers to the ancient Word, as in S. S., n. 101–3, but does not speak of its being preserved in Tartary. His way is to say that it has been lost:

"The sacred books of the ancient Church now lost (*deperditi*)." —A. C. n. 9942. "That Word in course of time was lost."—A. C. n. 2897.

But to say that it was lost, and afterward to speak of learning that it was preserved in Tartary, is not a contradiction, for it was certainly lost to the civilized world, just as many religious matters were, which yet might be having an asylum somewhere among the Gentiles to be brought forth in due time, — after "a thousand two hundred and sixty days." To say, however, that that Word is not extant means, according to the common use of that word, not only that it is lost, but that it is destroyed. This Swedenborg does not say. The word which he uses does not mean what we mean by "extant," that is, to be or exist, although often translated so. He said in A. C., n. 8273, "*quod non exstat*," and to find the meaning of this word with him we have only to analyze it,—"*ex-sto*," to stand forth, to be visible,— and then to look at instances of its use.

"Nec *exstat* ante oculos, — does not *appear* to the eyes."— Opuscula Philosophica, p. 4.

"Tantum usque patet ut de cæteris quæ non exstant ex visis judicari queat,—still so much is clear that from what is seen one may judge of the rest which does not *appear*."— Ib. p. 18.

"Qualis est sanguis ruber ad ipsum visum exstat,—the quality of the red blood *appears* to sight itself."—Ib. p. 27.

"Quæ ibi vers: 28, 29, 30, exstant,— which *appear* there in verses 28 to 30."—A. C. n. 9942.

"Hæc sunt indicia exstantia,— these are *manifest* proofs."— T. C. R. n. 264.

Thus instead of saying in S. S., n. 103, that the first chapters of Genesis "are extant" (for *quod exstent*) in the ancient Word, or "are" in it, as has been done, it would

seem better to say that they "appear" in that Word, that is, when it is examined.

Now in A. C., n. 8273, where we read, "quod hodie non exstat," we see that there is no declaration as to whether or not the ancient Word is "extant," which would be taken to mean "is in existence," but it is simply said that it is not known at the present; that is, "which is not in view at the present time." The statements elsewhere that it has been lost, and also that it is said to be still preserved in Tartary, will then involve no contradiction.

THE THREAD OF BLUE.

In Numbers xv. 38, there is a command that the children of Israel should put upon the fringe of their garments a ribband of blue. Instead of "ribband" the word "thread" is now used, because reference is had simply to a thread which was inserted to prevent the fraying of the fringe. The color of this thread is denoted in the Hebrew by a word which means bluish-purple, a different shade from reddish-purple, and what may be called dark blue, or, using a Latin word, *hyacinthine*. It is to be distinguished from other colors, which are often spoken of in the Word in close connection with it. Thus in Exodus xxxv. 25, we read of the women who spun "blue, and purple, and scarlet." Here, the "blue" is that of this thread, of the coverings used to cover the ark and other holy articles during the march, and of the high-priest's robe. The "purple" is reddish-purple, in Latin *purpura*. The "scarlet" is crimson, *coccineus*.

Swedenborg's usage of these terms when speaking of the thread, is not uniform. In A. C., n. 2576, A. E., n. 576, A. R., n. 450, as also in the Adversaria III., n. 7398, he says that it was hyacinthine, blue, and is thus in agreement with the common understanding; but in A. C., n. 9468, and A. E., n. 1042, he speaks of the thread as *coccineum*, scarlet. Certainly it was not of both these colors, and there is really no room to doubt that in his ordinary description of the thread as blue, Swedenborg was giving the right color.

Dr. Tafel, in editing the Latin "Arcana," changed *coccineum* to *hyacinthinum*, in A. C., n. 9468, and referred in a note to A. C., n. 2576, and other places. As such a change throws the whole paragraph into some confusion, it would seem well to leave the text as it is, and to suggest in a footnote the needed emendation.

BOOK NOTICES.

L'Apocalypse dans son Sens Spiritual d'apres L'Apocalypse Revelee et L'Apocalypse Expliquee D'Emmanuel Swedenborg. Par J. F. E. Le Boys des Guays. 1841.

Index General des Passages de la Divine Parole cites dans les Ecrits D'Emmanuel Swedenborg. Par J. F. E. Le Boys des Guays. 1859.

Scriptura Sacra seu Verbum Domini ex Lingua Originali in Latinam duce Emmanuele Swedenborgio translata. Accedunt Sensus Spiritualis Explicationes ex ejusdem Operibus Theologicis collectæ. Recensuerunt, suppleverunt, Notas adjecerunt J. F. Stephanus Le Boys des Guays et J. B. Augustus Harle. Esaias. 1862.

The *New-Church Magazine* (London) contains an interesting letter from Rev. Dr. Bayley, now on a journey, as to what he saw of the New Church in France. Among other remarks he says,—

"Mons. Chevrier, of Bourg, is finishing the work, far advanced, by Mons. Le Boys des Guays, of a correct translation of the whole Bible, with the spiritual sense side by side to each verse, so far as could possibly be done, and leaving comparatively few unsupplied."

It may not be generally known how far we are already indebted to the labors of this indefatigable French gentleman. Born in 1794, he was early a soldier, and then an advocate and judge; but in 1838 and onward, till his death in 1864, devoted himself wholly to translating the works of Swedenborg into French, and publishing these and other New-Church books. His attention is said to have been first called to this subject by his study of the case of a little herd boy who was a clairvoyant. He was so much interested in the lad as to bring him to Paris, where he fell in with

a friend who loaned him "Heaven and Hell"; a perusal of which not only explained the lad's case, but showed him at once the danger of spiritism and the power of the new truths.

Entering eagerly upon the work which opened before him, he began to hold meetings for religious services in his house, and to labor untiringly with his pen. Greatly assisted by M. Harlé, he translated and published all the works of Swedenborg, and then devoted himself to the great work of preparing an edition of the Bible newly translated, containing a complete statement of Swedenborg's variations in translation with numerical references, and accompanied verse by verse by the spiritual meaning given in quotations from Swedenborg.

His work *L'Apocalypse* seems to have been a study in preparation for the main work, but it is full of interest, of considerable value, and well worthy of translation into English. The *Index Général* was prepared as an aid to the same work. It is indispensable to the New-Church student. Every verse of the Bible is given with all the numerical references to Swedenborg which treat upon it, and the *Index*, also, shows whether a passage is quoted in terms or not, and whether fully or only partially explained. This volume is becoming so rare that no minister should delay providing himself, as he should not fail to use it constantly when obtained. We believe that there are one or two copies for sale by the publishers of this Magazine.

The *Esaias*, still more rare, shows one portion of the finished work. It is a marvel of completeness. We turn at random to the sixth verse of the thirtieth chapter. It is given in Latin, and the passage in the "Arcana" whence it was taken, given, then five references where it is also quoted, and three where it is cited, then six variations in translation with their numbers, then the Hebrew of two words differently rendered and the correct definitions; all this in one column. The other column has three quotations at some length, bringing upon this half page virtually the whole of Swedenborg's explanations.

And now the good news comes that the whole Bible is to be given us in this form. It will be of very great benefit to the Church. The "Letters to a Man of the World" and other preliminary works of Le Boys des Guays, will have their day; but this, in connection with the Holy Word, will endure, and the names of Le Boys des Guays, Harlé, and Chevrier will be remem-

bered with gratitude. We trust that our friends in France will be enabled to give this great work to the world at an early day.

President Garfield and Education. Hiram College Memorial. By B. A. Hinsdale. Boston: James R. Osgood & Co. 1882. pp. 433.

The life of Garfield cannot be too closely studied. He excelled not by native talent, but by dint of that close application of which every one is capable. He rose to a lofty position not by the chances of politics, as unexpected and undeserved promotions are sometimes called, but by the surer path of acknowledged ability. His sudden nomination for the Presidency was not due to any intrigue, but to the solid worth of the man. In that long-to-be-remembered convention at Chicago, worn out and waning politicians sought for place, but he was the one recognized of all as the true and safe leader. He was nominated and chosen with enthusiasm; but even when an admiring nation had placed him in its highest seat, none knew his worth as did his schoolmates. When the long suffering, nobly borne, had published to the world his true greatness, it was the privilege of his old friends at Hiram College, Ohio, to tell what they well remembered of his boyhood, his youth, his early manhood.

No American should fail to read this book. Homely in style, and having some special reference to Mr. Garfield's educational work, it gives at the same time a near view of his studies and development. The influence upon him of Miss Booth, a remarkable woman, and one of his teachers, is clearly sketched. He was tenderly loved because himself a most affectionate friend, he was highly respected because of his noble aims; it may be long ere so true a man, American to the core, is so well known to this nation.

The book is valuable for its portraits and autograph letters. In Mrs. Garfield's letter, dated in last October, we read, "Through his friends, the General still seems to speak to me, and your words help me to feel that he does, indeed, live somewhere in the great universe." Would that this noble woman might know of that higher sphere into which he has gone, and of which the Holy Word tells so much!

Teachers' Edition of the New Testament. New York: J. K. Funk & Co. 1882. pp. 350.

This work includes the King James version, the revised version, with all the notes of the English and American revisers, and

an appendix of helps to the study of the New Testament containing a concordance, a harmony of the Gospels, maps, tables, and so forth. The editor is Rev. W. F. Crafts. We have not the room to describe all the excellent provisions for Sunday-School instruction found here, but would commend the bird's-eye view of the Holy Land as being, though necessarily rude, very useful in the class. Palestine is not a large country, and its prominent features can be seen here at a glance. To the New Churchman, who knows how fully in the ancient times this land of the Church acquired significance in its every part, a knowledge of the conformation is fully as important as that of the outline.

In one of the tables we have been interested, because it purports to give the "meanings of Bible types and symbols." It includes the subjects of color, number, mineral substances, vegetable substances, animals and birds, buildings, persons, customs and manners, and miscellaneous symbols. There is a lack of accuracy here, and indeed the "meanings" are only suggestions. Encouraging as it is to see this slight evidence of a perception of the depth of the Word, it must be said that all such guess-work, even with Mrs. Whitney's aid (for she is the writer whom Mr. Crafts cites), will give but little information of value, and tend to cause doubt in unimaginative minds, as to the whole idea of the Word having a spiritual meaning. Thus we have three given as representing deity; four, the earth; seven, the union of infinite and finite; ten, completeness; forty, probation,— not quite half right, as a little examination of the Word would show. Yet the truth is not far away from Mr. Crafts, if he but thought it right to seek it.

Study of Deuteronomy. By A. Payne. London: James Speirs. 1881. pp. 215.

The nature of this book will be best learned from an extract from the preface:—

"The author's first intention was, merely to collect together in a convenient form the scattered passages referring to Deuteronomy in the theological works of Emanuel Swedenborg; but it has been found necessary, for the sake of unity and completeness, to add much that is original. In this the author has endeavored, on the principles laid down by Swedenborg, to translate the text concisely from the language of historical narrative into that of the inner sense dealing with man's regeneration, and the translation is, of course, open to criticism and correction by all who are acquainted

with the correspondence between the things in the natural material world and those in the inner or mental and spiritual world, as unfolded in the New Church."

This very modest statement leads up to what evidently represents a large amount of patient and reverent study, giving to the world a very valuable work. That, under Providence, it is left to the men of the present and future generations to apply the principles of spiritual interpretation to those books of the Word not explained by Swedenborg, there can be no doubt; and we can only wish that the work may be attempted always in the same spirit which appears here.

For some reason the publisher's part was not well done. The text of only three chapters is given, and the size of page is mean when we consider the nature of the book. As New-Church publications in England are generally much superior, externally, to those issued by us, we are more surprised that a treatise so directly upon the Holy Word should go forth in this form. In any form the value of the book is very great, and should obtain it a large sale.

THE LIFE OF CHRIST ACCORDING TO THE GOSPEL OF MARK. New York: Fords, Howard & Hulburt. 1882.

THIS well-printed pamphlet gives the text of Mark, which is the basis of the International Sunday-School lessons for the current year, in the three versions. The English revision and the King James version are given in columns on one page, and the "American" version, in larger type, occupies the other. A chronological series of the events of the Gospel history and a list of the Sunday-School lessons is added. Those who are studying, or who are likely to study this Gospel, will find this little book just what they want.

THE BRAIN OF THE CAT. PRELIMINARY ACCOUNT OF THE GROSS ANATOMY. By BURT G. WILDER, M. D. Proceedings of the American Philosophical Society.

THIS pamphlet of 39 pages, and four well-executed plates, shows Prof. Wilder to be as enthusiastic and indefatigable in his scientific researches as ever. The introduction is devoted to a statement of the availability and desirability of using the cat's brain

for anatomical investigation, on account of the abundant supply, and of the fresher state in which it can be examined, than is usually possible with the human brain.

The second part of the essay treats of a new system of Anatomical Nomenclature which has been recommended by Dr. Wilder, and which has received the approval of Prof. O. W. Holmes and others. In Part C. thirty-three points are given in connection with the cat's brain, each of which, according to the author, needs to have a monograph. This is, undoubtedly, a valuable contribution to the study of Comparative Anatomy, and is interesting as showing the marvellous handiwork of God in an object so much beneath the general notice as the brain of the cat; and when we consider that all such study has for its end a knowledge of man in health and in disease, it helps us to see that all created things are made for the use of man.

Leaflets. A Series of Tracts. Philadelphia: Swedenborg Publishing Company.

We have received twelve neat eight-page leaflets on important subjects of religious thought. Some of them are extracted from the Swedenborg library, the others from the works of Rev. B. F. Barrett. They seem likely to be very serviceable in several ways.

In the one on prayer, we hardly like the statement that prayer does not alter the Lord's *conduct*. In one sense of that word, it means the Lord's leading, which, as the tract ably shows, depends for its methods upon our state, which by true prayer is much modified in respect to receptivity and willingness to follow.

Heart Voices in Poetry and Prose. By Harold Swift. London: James Speirs. 1881. pp. 220.

This is a volume finished in excellent taste, and containing, besides several short pieces in prose and verse, a good story of some length, entitled "Lost and Found."

MONTHLY NOTES AND COMMENTS.

Theophilus Parsons.

The removal of Theophilus Parsons from the earthly life, has taken from us one of the earliest and most honored receivers of the doctrines of the New Church. Of late the number of those who, in the first third of this century, stood forth in the midst of social obloquy in the endeavour to inaugurate the New Jerusalem on earth, was so small that their names are well known, and their personal histories and traits familiar facts.

Mr. Parsons was almost the last of this class, the members of which for many years have given a peculiar dignity and power to our Church meetings. The unusual store of his information, the logical character of his thought, and his perfect good humor in discussion, made him a valued speaker; but it was as a writer that he was best known in the Church. He was truly an essayist, and while others published sermons, or brief explanatory articles, he enjoyed the treatment at length of such themes as his well-nigh omnivorous reading, and his association with highly-cultivated minds, suggested as most urgently needing elucidation. All his theological volumes consisted, we believe, of papers so prepared, and his mind was always ready with topics for further work, so far as his important duties as Dane Professor of Law at Harvard University, and his continual preparation of law-books, gave him opportunity.

An account of his reception of the doctrines which he gave a few years ago in a familiar lecture, will not be forgotten by those who were present. With his usual frankness he spoke of his youthful doubts on religious subjects, his first hearing of the new truths, and his first cautious acknowledgment of them. He and his wife, whom he married in the same year, joined the Boston society in 1823, and, though residing in Cambridge, were for more than fifty years among the most regular attendants at all its services.

His removal to the higher life January 26th, in his eighty-fifth year, though the result of a gradual decline, deeply moves those who had been in any degree his co-workers in the cause he loved. His valued contributions to the pages of this Magazine, through-

out the whole period of its existence, have endeared him to its readers. If he was not always in perfect agreement with others, he was always so frank and friendly in his utterances that his essays were enjoyed by all.

We hope in our next issue to print one or more memorial papers from those best able to speak of his worth.

Tritheism.

We have seldom seen the cold falsity of tritheism more honestly presented than in some recent words of Dr. Cuyler, of Brooklyn:

> "When we pray for the Holy Spirit understandingly, we do not ask for a mere influence. We ask for the presence of a person, the third person of the Divine Trinity, who possesses the attributes of personality as completely as Jesus Christ did when he assumed a human form. The Holy Spirit is the executive of the Godhead."

How far from the Holy Word is this phrase "executive of the Godhead"! "Receive ye the Holy Spirit," said the Lord, and breathed on the disciples, showing them that it was in receiving him, his presence, and his power, that they would have the indwelling of the Holy Spirit; and what true revival can come while men turn from the Lord to pray to an imagined third personality, who is neither Father, nor Redeemer, much less the one "God in Christ," but only the third of a triple deity. Dr. Cuyler and all Christians seek a revival, but it cannot come while the teachers are so in the dark. In that great revival which lifted Christianity from being a despised sect to the position of a conqueror, they did not talk so, nor use such terms, nor confuse men's personal relation to the Lord.

Thus they spake, "He that keepeth his commandments dwelleth in him [the Lord Jesus] and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us." Thus wrote the beloved John; and again he said, "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit." Thus using a word in the neuter gender to describe the Lord's saving and inflowing power and presence, did they speak in those blessed days.

The Attitude of True Scholarship.

In these days of hasty and noisy doubt, it is refreshing to read these words from Dr. Robert Flint, of the University of Edinburgh: —

"The cause of theological progress has no worse foes than some who fancy themselves to be its foremost friends. They mean by evolution revolution, and assume that the first condition of ascertaining new truths is the rejection of the old; they are forever shouting about liberty, and always showing by their excesses that what they desire is license; they are without industry or discipline, and leave real work and serious conflicts to others; they irritate the enemy without injuring him, offend those who are neutral, render hostile those who are undecided, and bring discredit on the party to which they attach themselves. In a word, they are the disorderly camp-followers of science, or the lawless Pandoors and Tolpatches of the army of advancing thought. I should be extremely sorry if any word of mine in favor of free theological investigation were to lead one of you to swell the number of this class of people. I have, for my own part, the profoundest conviction that real progress in theology will only be made by those who are content to live a life of hard, and, if possible, of quiet study, to avoid the utterance of crude and immature ideas, to deal with disputed religious themes elsewhere than in sermons, and uniformly to combine reverence with research and humility with independence."

Faith, After All.

The tendency of the so-called scientific method in theology has been so pernicious in unsettling belief that we are glad to give to our readers a thought from a recent sermon of Rev. M. J. Savage, of Boston, who, while honest in his attacks upon revelation, seems willing, with equal honesty, to acknowledge his dependence upon it: —

"Was there any rational theory of a future life which could be held? There was one which reason and science, at any rate, would not condemn. Science knew nothing to contradict the theory that man was surrounded by forms of life which he could not see nor hear, and there are many things which led him to accept the theory that within the earthly body there was already another, invisible, that could not be touched, or weighed, or handled by the faculties he now possessed. What hindered, till the opposite should be proved, that he should cherish the belief that when death came, he, bodied, should simply step forth from the crumbling ruins of his old home, free and complete, fitted for that higher life that they might trust surrounded them everywhere now, and of which, even to-day, unknown, they were a part?"

Progressive Criticism.

We do not have space to call attention regularly to the powerful progressive influence of the *New Englander*, but we must quote a few lines from its review of Phelps's *Theory of Preaching*: —

"Dogmas, like those alluded to, are built almost wholly upon physical analogies. They are attempts to express moral and spiritual truths in terms of mechanics. . . . Under the reign of physical analogies, the matchless mystery of Divine love, which we call the atonement, becomes a mechanical substitution of Jesus Christ for man in punishment; and to one under the dominion of this theological physics, no heresy is so shocking as to deny this sort of substitution, and to insist upon the inherent vicariousness of the Divine love. . . . This whole group of dogmas has a strict logical unity. They have but one fault — but that a grave one — they are not true."

Present Unbelief.

A writer in the *Christian Union* has lately said with truth: —

"The Church has long been saying the Kingdom of Heaven has nothing to do with the world but to condemn it; it exists on earth to save the few out of the wreck, and the rest go, as was ordained, to perdition. . . . An age of atheism is wont to follow an age of incredible doctrine about God. . . . But this dark, narrow, and selfish theology has vanished, at any rate, from the high places of the Evangelical Churches. It survives in nooks and corners, and in a few popular ministries; but thoughtful Christians at large, and those in the Church who have the ear of the age, take quite larger and nobler views. . . . We have this costly and painful process of education before us; but we have this to cheer us and make us hopeful, nay, confident of the issue, the truth of the Gospel."

No Essential Difference.

The *New York Independent* says of the eleventh volume of the Swedenborg Library: —

"The doctrine of Jesus Christ held by the New Church is not essentially different from that which is called Orthodox."

We have often been tempted to wish that the *Independent* represented modern orthodoxy, and never more so than when we found this statement. As it is, while our other exchanges compel us to hesitate, we are sure that if the statement be too sweeping, it is in a large and rapidly-increasing degree true.

The Author of "Coronation."

We should be glad to learn more of Rev. Vincent Perronet, the writer of the magnificent and significant hymn beginning "All hail the power of Jesus' name." It is said that he was a clergyman of the Church of England, but was a friend of Charles Wesley, and became a Methodist. His "dying testimony" (in 1792) was

> "Glory to God in the height of his Divinity!
> Glory to God in the depth of his Humanity!
> Glory to God in his all-sufficiency!
> Unto his hands I commend my spirit."

Perhaps our English brethren may know enough of his history to account for these words, which are certainly as striking in their New-Church import, as are those of his immortal hymn.

Christianity and the College.

Noble, indeed, were the utterances of President Carter, of Williams College, Mass., in his inaugural, and it is not too late to call attention to them. His rhetoric commands admiration, but his reverence is worthy of the highest praise.

> "The college which does not enter reverently into the spirit of the majestic Christian part, can hardly have a suitable perspective in its teaching. It may deluge the pupil with interesting and subtle generalizations; it may overwhelm him with a mass of well-arranged and minute information; it may teach him the steps of a coherent and exhilarating logic, but the end will be only temporary pride, to be followed by permanent disappointment."

Hebrew-Christian Church.

We shall watch, with great interest, the movement lately begun for the establishment of a Church of converted Israelites in New York City. Rev. Jacob Freshman, assisted by other ministers, conducted the opening services, Jan. 1st, 1882.

Rev. William Bruce.

We learn that this well-known author deceased on the 13th day of January. His commentaries on Matthew and John were more in use among us than his other books, but he was also affectionately regarded as the senior editor of the *Intellectual Repository*, which had just passed into other hands and taken a new name. His departure makes a large vacancy in the ranks of New-Church writers in England.

Written or Unwritten Sermons.

It is well to have both sides. A writer in the *American Church Review* says,— speaking of *extempore* preaching :—

"There is the highest authority for this kind of preaching. The Lord himself preached in this way. So did the Apostles. What reason is there for not following their example now? . . . . Man was made to express his thoughts by the use of his vocal organs directly, and not by the process of writing them down on paper and reading them off. . . Nature has made the hearers to be talked to rather than read to. . . . . The preacher must be willing to take most of his language from the common man's vocabulary of three thousand words, rather than from the educated man's vocabulary of fifteen thousand. The state of those who make up our congregations requires a sermon that shall be plain, conversational, natural; a kind of sermon more likely by far to be made, if preached unwritten. . . . . This truth is fully confirmed by the whole history of the Christian pulpit. . . It may be granted that written sermons have their use on some special occasions, or when the preacher is in ill-health or otherwise out of condition for extemporizing."

We have given only the points which are made. But now comes the *Presbyterian Journal* :—

"Great success may attend an occasional extemporaneous effort; but when a man has to speak as often as the minister, it is only a few ministers, as we think, who can sustain themselves for a period of years by that method. . . . . A few years will find most extemporaneous speakers running in ruts, and repeating both thoughts and language. . . . . But how many ministers whose sermons are prepared late in the week, read and re-read their sermons, so that they may give fluent and appropriate utterance to their thoughts? The abuse of the manuscript, and not its use, is the cause of the fault that is found with it. If the minister is not the master of his manuscript, his poor reading is not preaching, but if he is thoroughly possessed of it, it can be made the most effective mode of preaching."

Correction.

The writer of the article in the last number of the Magazine, entitled *A Motive in the Revision*, wishes us to say, that in quoting the passage from John v., p. 85, he inadvertently omitted verse 5 from the revised version, whereas it should have been inserted. It was a mistake in copying, merely, and did not affect the argument.